

NEW ENGLAND SPECTATOR.

TERMS \$2.50 IN ADVANCE.]

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VOL. I.

DAILY BIBLE LESSON.

LESSON VIII.—Jesus assumes the Authority of the Messiah.

John ii. 13 to end.

The evangelist now goes on and gives further evidence that Jesus is the Messiah,—which, as we have before stated, is one great object of the book,—from his assuming the authority which belongs only to one sent of God.

MONDAY. Read v. 13, and ask questions.

Every male among the Jews was required to appear at this feast, Ex. xxii. 17, Deut. xvi. 16. Jesus in obedience to the law, went up to observe it. This is the first passover on which our Savior attended, after he entered on the work of the ministry. It is commonly supposed that he observed three others; one recorded Luke vi. 1, another John vi. 4, and the last one that when he was crucified, John xi. 55. As his baptism when he entered on his ministry had taken place sometime before this, probably not far from six months, it follows that the period of his ministry was not far from three years and a half, agreeably to the prophecy in Dan. ix. 27.—Barnes.

Read Ex. xi. and xiii. to verse 16; and ask questions. Read also the article 'Passover,' in Bible Dictionary, &c.

Read verses 14 and 15, and ask questions. For the purpose of finding out the reason why the cattle, money changers, &c. were here, see Barnes, or any other commentary.

There must have been a grand market for these animals at such times; for Josephus tells us, that to accomplish the abolition of slavery, we must advocate the doctrine of 'immediate emancipation'; and that all doctrines, opposed to this true one, go in effect but to perpetuate slavery.

Christ did not drive out the owners of the cattle, only the cattle themselves; 'and the sheep,' would be better expressed by 'both' or 'even the sheep,' &c. He loosened the cattle and drove them away, as there was no danger but that the owners would find them again; but the doves, he told the owners to take away. We do not learn that Christ offered any violence to the men; certainly not to the owners of the doves, and the money changers, and probably not to the owners of the cattle; all he wished was to break up the traffic in that sacred place.

'Methinks the state of the temple, when these traders had erected their seats and their stalls in it, and turned the courts of God's house into a market, is too just an emblem of the state of our hearts, when we appear in the sanctuary distracted with worldly cares, to the neglect of that one thing needful, which demands our most attentive regards. Would to God that in this sense our Father's house were not often made a house of merchandise! Let us pray that Jesus, by his good Spirit, would assert it to himself, and drive out those intruders which break in upon our truest enjoyments, in proportion to that degree in which they entrench on our devotion!—Doddridge.

Repeat v. 16. And said unto them that sold doves, take these things hence; make not my Father's house an house of merchandise.—And ask questions.

By his saying this, Christ openly proclaimed that God was his father, and made such a declaration of his divine mission, as could not but be greatly observed by the multitude.—Doddridge.

QUESTION for the week. Find passages of Scripture in which Christ is said to do the works of his Father, or in which he gives proof by his works, that he is sent of God.

Pray that Christ may be honored as the almighty Son of God.

TUESDAY. Repeat v. 17. And his disciples remembered that it was written, the zeal of thine house hath eaten me up.—Quotations.

As if it were said, a regard for the honor of thy sanctuary, like a secret flame glowing in my bosom, prays upon my spirits, and would have consumed me had I not given it vent.—Doddridge.

'Here is an example set for ministers, and for all Christians. In Jesus this was the great commanding sentiment of his life. In us it should be also. In this we should begin and end our lives. We learn also that ministers of religion should aim to purify the church of God. Wicked men, conscience-smitten, will tremble when they see proper zeal in the ministers of Jesus Christ; and there is no combination of wicked men, and no form of depravity that can stand before the faithful, zealous, pure preaching of the gospel. The preaching of every minister should be such that wicked men will feel that they must either become Christians, or leave the house of God, or spend their lives there in the consciousness of guilt, and the fear of hell.'—Barnes.

Read Ps. lxxix, and ask questions.

Pray that Christians may be zealously engaged for the honor of their master.

WEDNESDAY. Repeat v. 18. Then answered the Jews, and said unto him, what sign shewest thou unto us, seeing that thou doest these things?

Who answered? To whom did they answer? What did they say? What is meant by 'sign'? Doest what things?

When a man was sent of God, to be a repealer of his will, it was always expected that the Lord would work a miracle to attest to his divine authority. See Barnes on this verse.

The people were generally convinced that he was the Messiah, but the Jewish rulers were not satisfied.

Read John ch. iii. What did Nicodemus say in the second verse?

Tell some of the miracles which Moses and other prophets performed, to show that they were sent of God.

Pray that ministers by their success in preaching, may give evidence that God is with them.

THURSDAY. Repeat v. 19. Jesus answered and said unto them, destroy this temple, and in three days I will raise it up.

What did Jesus say? What did he mean by 'temple'?—See Barnes on this verse. What did he mean by his raising it up in three days?—Find other passages of scripture in which the body is called a temple.—Who would raise Christ's body?—Could any but God do that? What must Christ then be?—See Barnes.

Read v. 20, and ask questions. Read 'Temple' in the Bible Dictionary.

Repeat v. 21. But he spake of the temple of his body.

Read Ephesians ii. and ask questions about v. 21, 22.

Pray that Christians may be holy, a fit temple for the Holy Ghost.

FRIDAY. Repeat v. 22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.—And ask questions.

This saying of our Savior at that time seemed obscure and difficult. The disciples did not understand it. But they treasured it up in their memory, and the event showed what was its true meaning. Many prophecies are obscure when spoken, which are perfectly plain when the event takes place. We learn from this also the importance of treasuring up the truths of the Bible now, though we may not perfectly understand them. Hereafter they may be clear to them.

It is therefore important that they should learn the truths of the sacred scriptures. Treasured up in their memory they may not be understood now.

Every one engaged in teaching a Sunday school, therefore, may be imparting instruction which may be understood, and may impart comfort long after the teacher has gone to eternity.—Barnes.

BOSTON, WEDNESDAY, DECEMBER 31, 1834.

NO. 8.

Read Luke xiv. and ask questions, particularly on verses 7 and 8.

Pray that parents may be careful to fill the minds of their children with texts of scripture.

SATURDAY. Read v. 23. Where was Jesus? What did many do? Why did they believe on him? Do we know what those miracles were? How long did the passover continue?

Repeat v. 24. But Jesus did not commit himself unto them, because he knew all men, v. 25. And needed not that any should testify of man: for he knew what was in man.

Ask questions!—Can any one but God know what is in man?—See Barnes.

Read alternately

1 Sam. vii. 7 and Matt. ix. 4.

1 Chron. xxviii. 9 and John xvi. 30.

" " xxix. 17 and Acts i. 24.

Jer. xvii. 10 and Rev. ii. 23.

Jesus knew it was not safe for him to make himself fully known at that time, as it would excite the rulers against him, and hasten his death before he had ended his mission.

Pray that Christ may show us our own hearts.

Immediate Emancipation—Anti-Slavery Society—Colonization Society.

No. II.—ANTI-SLAVERY SOCIETY.

In my former number I undertook to show, that the friends of 'immediate emancipation,' or, in other words, of the abolition of slavery, should do to promote their cause.

We will now add, in the second place, that these effects, to be most availing, must be combined.

The principle of associated benevolent action has evinced so great power, and been crowned with so great success, in our days, that it is not to be overlooked by any, who would accomplish an important moral reformation.

Of how little avail to the cause of temperance were the isolated examples and efforts of even such men as Governor Cass, Chancellor Walworth, and Rev. Dr. Beecher,

who had long practised total abstinence from ardent spirits, before the temperance reformation began?

But how effective is the combination of individual

and national efforts!

Let him make it a topic of conversation wherever he can do so fitly. If he write for the press, let him remember how great is the power of the press to propagate this doctrine; and if he be accustomed to exhort the public assembly, and especially from the sacred desk, let him raise his voice in behalf of 'immediate emancipation.'

In addition to speaking and writing for this doctrine, he must live in conformity with it; and to do so, the citizen of the United States is required to treat the slave of his country as a man; and—what is next in kindness to the slave himself—to treat the free person of the slave's despised color as a man: for there is hope for the slave, in proportion as justice is done to the free, who wear his proscriptive complexion, and share with him the wrongs, which this guilty nation visits upon every African skin.

Prejudice against Color to be removed at the North, and the Blacks to be treated as men.

Modifications to be made.

Anti-Slavery Societies.

Already they are beginning to do so; and are prosecuting the object of their societies with a success, measurably counteracted, it is true, by partisans of an untempered zeal; but yet so extensive, as whilst it unmasks the soundness of the great doctrine they advocate, proves, in no small degree, the efficacy of the principle of combination to which they are mainly indebted for that success.

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Here the vices are nipp'd, and the virtues are cherished, in the bud. From these seminaries are constant and large accessions to the churches of Christ, and to the most important departments of civil society. The wretched beings who, in our courts of justice, sit under the sentence of perpetual imprisonment or death, or whose vices have brought them to pine in almshouses, and infirmaries, are not from the Sabbath schools. Not one regular attendant, it is believed, has yet been convicted of a capital crime. Should there be children under your care who do not enjoy the privileges of these institutions, the Tract Distributor, if desired, will secure provision for their instruction. In recommending the Sabbath school, I wish both you and your offspring a happy New-Year.

Have you espoused the cause of Temperance?

To this question almost all reply, *I am temperate*. Yet, in the United States, 30,000 annually die of *malaria a potu*, and other diseases incident to the intoxicating draught. These victims generally assert, to the very closing scene, that as they drink only when they need, they are temperate. Their line of demarcation is wrong. Had total abstinence been the test, they would have come to a different conclusion; nor would they be whirled into the bottomless vortex of a DRUNKARD'S ETERNITY. How does the misery of broken-hearted parents, wives, widows, and orphans cry to God against those who furnish the liquid ruin? In asking that your name may be attached to the pledge of total abstinence, I wish you a happy New-Year.

Do you search the Scriptures?

It is better to be in a dungeon, with no nutriment but bread and water, and the volume of God's inspiration for a companion, than, without it, to be clothed in purple and fine linen, surrounded with a retinue of servants, and faring sumptuously every day. The Bible is a mine of heavenly wisdom; explore it as for his treasure, till you light upon the pearl of great price; then will the word of the Lord be "sweeter than honey to your taste." We have found the rock," the traveller cried. "The stone that all the prophets tried."

If you have not a Bible, be induced to buy one; or if you are unable to buy, inform the Tract Distributor, and you shall be supplied with the precious gift. In requesting you daily and prayerfully to search the Scriptures, I wish you a happy New-Year.

Do you stately attend on public worship?

David, the king of Israel, said he had "rather be a door-keeper in the house of God, than dwell in the tents of wickedness." He who absents himself from the sanctuary when he ought to be there, wherever else he may be, at home or abroad, is in a tent of wickedness, for a wicked man is there. What! can you not devote a few hours of the Sabbath to that benevolent God who has consecrated the whole day for the benefit of your soul? Has he endowed you with an immortal existence; does he uphold you by his omnipotent energy, and crown your passing years with loving-kindness and mercies; has he not spared his own Son, but given him to die for your salvation: has he, in short, nourished and brought you up as a child—and will you thus requite him? If you know not where to go, the Tract Distributor will kindly direct you to some assembly of the saints, where you will meet with a welcome reception, and perhaps a title to the crown of glory. In desiring these privileges to be yours, I wish you a happy New-Year.

Do you pray?

This is a world of wants, and therefore should be a world of prayer. You are full of wants. You want food, raiment, health, friends, wisdom to direct, and strength to execute; you want the pardon of sin, peace of conscience, support under the trials of life, a final victory over death, and deliverance from hell; you want an admission, open and abundant, into the everlasting kingdom of God your Savior; you want heaven and endless glory. What that is valuable do you not want? Such a cluster of supplies is worth asking for. Where can you look? The world combined can never ease the throbbings of a broken heart, nor withstand the irresistible force exerted against you in the war from which there is no discharge. Lord, to whom should we go but unto thee? Precious throne of grace! erected for the sons of men, by the blood and intercession of the Son of God. There, dying sinner, kneel; there confess the dark amount of all your sins; there unbosom all your cares; there breathe out your desires; and there consummate the act of self-consecration. The merits of Jesus (not your own) secure the Divine acceptance. In beseeching you this day to commence a life of prayer, I wish you a happy New-Year.

Are you a penitent, believing child of God?

Then you have all, and about. It matters not whether you have much or little beside; whether you be sick, or well; honored, or despised; a master, or a servant; a prince or a beggar; whether you live, or whether you die: all things are yours, and you are Christ's and Christ is God's. What a promise! All things, prosperous and adverse, sunshine and tempest, shall work together for good to such as love God. Would you, as an heir of your heavenly Father, inherit these infinite treasures? Then trust in the satisfaction and righteousness of the Redeemer; fight the good fight of faith; and thus shall gain the conquest of the universe. Commence the enterprise now; and in the name of the Lord, I promise you a happy New-Year.

Multitudes, during the past year, under various religious influences, have been brought to accept of mercy in Christ, and be on the 'Lord's side.'—The hardy infidel, the self-conceited moralist, the voluptuary, the besotted tippler, the misanthropic vendor of ardent spirits, the aged and the young, renouncing their sinful courses, are flying from the impending storm, as doves to their windows. From the east and from the west, from the north and from the south, they come and sit down in the kingdom of God. Reader, will you remain without, in bondage of Satan; a victim to divine wrath? Strange infatuation!

Is not your soul of infinite value?

What a price was paid for its ransom!—the blood of him 'who upholds all things by the word of his power.' If unreconciled to Christ, you are in inconceivable danger. Sin allures; the world flatters; your own heart resists the calls and strivings of God's Spirit; temptations to protract the useful work surround you on every side. Thousands have listened to the siren strain, till the door of hope was suddenly closed, to be opened no more. As heaven stooped to save, so the powers of darkness are moved to destroy you. Should you gain the world, and lose your own soul, you are an infinite loser. It is yourself, your all; and once lost, is lost for eternity. The delay of an hour may decide your doom.

God's spirit will not always strive.

Where are many of the companions of your childhood and youth? Where are multitudes who commenced the past year with as fair a prospect of long life as yourself? Many a cheerful voice wished them happiness, and where are they now? Gone to their great account, and to a fixed ETERNITY—the harvest past, and the summer ended. In the book of God's purpose it may be written—nay, concerning some one who read these pages it doubtless is written. 'This year thou shalt die.' No voice, again, will bid such a happy New-Year. Who will not ask, 'Lord, is it?' Continuing in sin, what real, certain good can you anticipate?

Reader, be a decided Christian

Who does not exclaim, *The grace of God assisting, I will!*? Be up, then, and about your master's work. The day is far spent, the night is at hand! But come life, or come death, if you cordially embrace the Savior, I pronounce this to you,

A HAPPY NEW-YEAR!

The First Congregational Church and Trinitarian Congregational Society in Scituate have given the Rev. LUKE A. STOFFORD an unanimous invitation to become their pastor.

SECOND SABBATH IN JANUARY, 1835.
Appeal of the Executive Committee of the American Tract Society, to the Churches in the United States,
For supplying 600,000,000 of Pagans and Mahomedans, and others destined, with the Means of Salvation.

The operations of the AMERICAN TRACT SOCIETY, till within about three years, were confined principally to our own country. Numerous valuable publications were issued, and much good, it is believed, was accomplished. Many private Christians, ministers of the Gospel, and missionaries to the heathen, whose first permanent religious impressions may be traced to the perusal of evangelical tracts, still live to urge their testimony in favor of the institution; while others, who attributed their conversion, under God, to the same instrumentality, are now walking 'high on hills of light,' in the New Jerusalem above. Personal devotion, as well as the cause of temperance, of Sabbath schools, of the Bible, and of missions, with almost every other project of philanthropical reform, have derived assistance from the Society; a vast amount of Christian effort and prayer for the salvation of souls has been elicited in connection with tract distribution; and the suspended plan (suggested by friends of Christ at the South) is now in progress, for supplying, with one or more of the Society's standard volumes, (Saints' Rest, Rise and Progress, &c.) every family willing to receive them, in the southern Atlantic states and Florida. This enterprise, it is hoped, will soon include every state in the Union; and will all other efforts for our own land, be prosecuted with increasing energy.

Operations extended.

For a considerable time previous to the anniversary in May, 1831, testimony has been before the Committee affording cheering evidence that, by the printed page, the gospel might be widely diffused in Asia. Dr. Marshall, of Scamporee, had stated that 'no missionary can do any thing to purpose, without distributing tracts on the great things of salvation'; the Rev. Mr. Lacy, of Hindostan, had given the assurance 'that tracts were peculiarly suited to that country, insomuch as intercourse with them violated no caste and wounded no prejudice;' and he called upon Christians to extend their views, enlarge their hearts, and embrace, in their efforts to scatter the leaves of the tree of life, to the whole human family.' Missionaries, Milne and Morrison of China; Judson of Burmah, and Hall of Bombay, with many others whose authority was unquestionable, affirmed that 'tracts could not be dispersed with a missionary would be useful, for there were multitudes to whom he could give religious instruction by no other method.' Many touching instances of conversion by means of tracts were also related, as well as the eagerness recently manifested by many heathen to obtain Christian books. In short, to adopt the language of the Rev. Mr. Bridgeman, it was apparent, that 'the art of printing, in the hands of Christians, is destined to be, of all instruments, most powerful to break down the bulwarks of idolatry in the east, and give the light and life of Christianity to the inhabitants.'

A new era now commenced in the annals of the Society. The press was recognised in its mighty moral bearings upon the world; and a fire was lighted which, by the blessing of God will not cease to burn and spread until every enlightened corner of the globe shall be illumined with saving glory of the Lord.

The Rev. Mr. STURRY, Baptist missionary from Orissa, mentions the case of an intelligent Telenga male to be baptized, who was converted by means of a tract given him at Vizagapatam by a missionary, who died without witnessing any success of his labors.

Thus proceeds the work of God in Asia. Late communications from the tract laborers in St. Petersburg, Russia, contain a list of more than thirty cities and towns, dispersed over that great empire, to which tracts have been sent, varying in distance from 12 to 4,500 miles! Indeed, highly interesting intelligence is received from almost every station to which the society's appropriations have been made.

Summary View of Operations abroad, with proposed Appropriations.

Having carefully examined the claims of respective countries and stations, the committee, at a meeting, September 15, 1834, unanimously resolved, 'that the following appropriations be made as early as sufficient contributions shall be received, and opportunities be afforded for transmitting them.' viz.

\$5,000 to China, (including Corea, Japan, Loochoo and Cochin-China, embracing, in the opinion of Dr. Morrison, more than one third of the population of the globe;) where all religions are mainly diffused on the printed page, and to a great extent in one language, and the people generally show great eagerness for Christian books; where three millions of dollars would be needed to furnish each individual with a single tract worth one cent; and where are Guttaff and Leang Afa, in themselves a host, with other missionaries and native converts, to conduct the enterprise.

\$5,000 to Ceylon and the adjacent continent—for ten millions speaking the Tamul. In Ceylon are seven mission stations, two presses, 4,000 scholars; and 30 native converts might be immediately employed as distributors. Another station soon to be commenced at Madras.

Resolved, that the clear and striking indications that God will use THE PRESS, in connection with the personal labors and prayers of Christians, as an efficient means of the conversion of the world claim from the American churches the contribution of at least \$30,000 the ensuing year, for tract operations in foreign and pagan lands?

Recent Intelligence.

In the wide excursions which I took, says the apostle, Guzlaaff, in the journal of a late voyage northward on the coast of China, 'I daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which, as a precious relic, was treasured up, and kept for the perusal of all their acquaintances and friends. On one occasion, I was almost overwhelmed by the numbers of priests who ran down upon us, earnestly begging at least a short tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications.'

'At Poo-to the people became excessively clamorous for Christian books. At first I had brought my stores on shore; but finding that the great crowd bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded, and even swam, in order to get near me, and carried off in triumph the precious gift.'

The committee, in closing this appeal, beg to address the respected individuals to whom it may be presented. If you have not contributed to this object the present year, will you not now bring your gift? If you have already done something, can you not do still more?

The field is the world; and men are perishing for lack of vision. Has heaven endowed you with a bountiful profusion of this world's goods? then will you not, like some of your brethren who have the best means of knowing the merits of the cause, help on the enterprise with your donation of \$100, or \$50, or \$10? If you cannot do so much, will you not constitute yourself a life director of the Society by a contribution of \$50, or a life member by \$20? If already a member, will you not add \$30, and become a director? At least, will you not do what you are able? A man is accepted according to what he hath; and not according to what he hath not. Will you not endeavor to induce others to enter with you into this heavenly work?

Will not students in theological seminaries, colleges, and academies, constitute their officers; teachers and pupils in Sabbath schools, their superintendents; and ladies, their pastors, or other esteemed individuals, life directors or life members? And will not all remit their donations, whether great or small, as soon as possible; for millions are looking with anxious hope and anxiety to the Society, whose wants we cannot supply.

Let each individual, eagerly before the footstool of mercy, inquire, 'Lord what wilt thou have me to do?' In the approbation of Christ bestowed upon her who poured the box of ointment upon his head, we have the answer: 'She hath done what she could.'

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, Chairman.

The American Tract Society at Boston adopt this appeal as a valuable auxiliary to the plan they are pursuing. They earnestly desire that each Pastor who has not already presented the subject to his congregation, will do it on the day proposed, or at such time as may have been designed for this cause in his congregation.

BOSTON, Dec. 1834.

* * * Remittances may be addressed to Rev. SETH BLISS, Secretary of the American Tract Society, No. 5 Cornhill, Boston.

\$1,000 to France.—The Paris Religious Tract

(the Scriptures) and contained doctrines in the highest degree important to men; advising them, first of all, to adore the great Lord of heaven and earth, and then to believe in the Savior of the world, in order to obtain the salvation of their souls.

In the afternoon, of this day there was one man came, whose surname was Tsae, and wished me to explain to him the contents of the books. I then discoursed to him in order concerning the doctrines of the heavenly kingdom. While I was talking to him about these things, several persons came on board our boat to hear what I was saying. Tsae and the others having listened for a considerable time attentively to my words, and seeing a great number of persons on the shore, looking and trying to hear what was said, and hearing at the same time that a multitude would collect, and so create disturbance, Tsae said to me that this religion was very good, but that he feared many persons collecting together would create confusion, and that he would therefore retire; he requested that he might come another day and renew the conversation, and then bowed and went away, and the multitude dispersed.

On the fourth day, 1200 were circulated. After these were distributed, says Afa, four students came to converse with me on the subjects of the religious doctrines contained in the books; and I discoursed to them out of the Scriptures, concerning the great Lord of heaven and earth, the soul, the judgment, and the final awards of the righteous and the wicked. I assured them that both the heaven and the hell of the Buddhists were false; and I told them that men were required to believe the Holy Scriptures, and that then they would obtain happiness, and escape misery. When the men heard these things, they commanded us for propagating this good and true religion?

On the fifth day, 1000 were distributed, and on the sixth day, 1500. During this last day; he says, 'a greater number of persons came for books than on any of the preceding days; BUT, ALAS! THE BOOKS WERE WANTING!' Resolved, That, with a view to animate the prayers and engage the personal efforts and pecuniary contributions of Christians in the tract cause, all pastors of the churches throughout our land be respectfully requested, on the second Sabbath in January, 1835, to present to their respective congregations the claims and bearings of this enterprise throughout the world, and to take a public collection in aid of the Society's operations.

What individual, who is suitably impressed

with the value of souls for whom the Son of God bled, and with the paramount right of the Savior to the services and possessions of his followers, will not bring a corresponding offering? Then indeed will the second Sabbath in January, 1835, constitute a NEW ERA, not merely in the history of the American Tract Society, but in the march of the church militant to her millennial glory. A fresh impulse will, nay, must be imparted; for as yet, although more than seven months of the year have passed, less than \$7,000 has been received to meet the \$30,000 resolution. The way is prepared; and the Lord Jesus Christ calls on each disciple to DO HIS DUTY, AS A DYING MAN, TO A DYING WORLD.

Cheering Encouragements.

In a true believer, the signs of the times cannot be entirely glowing expectations.

Thirty years since, there was in this country no monthly concert for prayer; no Bible nor Sunday school, nor foreign missionary societies;—almost nothing was done to show that the desire of the church was toward the latter-day glory. The spouse of Christ slumbered in the lethargy of her selfishness, unmindful of the millions who were perishing in sin. The fabrics of pagan superstition, stained in the blood of infancy and of hoary age, stood in sullen, austere, unbroken and unmolested, frowning in cruelty upon their deluded, enslaved and shrinking votaries. Now, feeble as the efforts of the church have been, the temples of idolatry begin to crumble; and the reluctance of multitudes of the heathen to receive a new religion is gradually yielding to the power of truth. A thousand missionaries and a hundred presses, it is believed, might find ample employment. In Calcutta alone, ten thousand young men, having divested themselves of the prejudices connected with their early education, are said to be now accessible by the truths of the Bible. The Flat Head Indians commissioned a delegation to St. Louis, more than three thousand miles, through trackless forests and over almost impassable mountains, lakes and rivers, (not for the world, nor worldly gain,) but to ascertain how the true God might be approached, and his favor secured. At length BURMAH, nation of more than eighteen millions, feels the pressure upon her conscience, and begins to inquire, 'What must we do to be saved?' And last, though not least, great and shall we say, before hopeless CHINA, catches the wide-spread, heaven-endeavored ardor, and raises her cry—a long, a bitter, a piercing death-cry for the water of life to cool her parched lips.—O Christian, Christian! where are your bowels of compassion?

In view of the bearing of this appeal upon the eternal destiny of millions of our race, the committee are overwhelmed with a sense of their responsibility. Standing between the living and the dead—in full view of the bar of God and the retributions of eternity—senseless that they must sooner meet the countless myriads of dying heathen, whose hands are now reached out in supplications to melt a heart of stone, pleading for one ray of light to shine upon their way to the future, vast, unknown; and ALL, both they and we, so soon to have passed 'that bound' where salvation—where the knowledge of the Gospel can no longer avail their salvation,—in what language of Gethsemane, of Calvary, of a Savior's intercession, can these be addressed?

BROTHERS! FATHERS! SISTERS! the disciples of Him who bought the nations with his blood; who felt for human woe; who bore the sins of a world.—TO reclaim one soul is better than to find an empire, or to give temporal freedom to the population of a continent. A soul in heaven or hell—who can measure its value? what stretch of thought can reach its mighty import? A soul in heaven by means of your exertions, or in hell through your apathy, and that too, for eternal ages! What child of God can resist the appeal?

After all the committee can suggest, the spirit of Christ, dwelling richly in the hearts of the people, must lead them to the desired consummation. To Him we commend the appeal; to Him we commend the individuals to whom it is made; to Him, who, 'though he was rich, for our sakes became poor, that we, through his poverty, might be rich.' To Him may the heathen soon be given for an inheritance, and the uttermost parts of the earth for a possession! Even so, Lord Jesus, come quickly!

The committee, in closing this appeal, beg to address the respected individuals to whom it may be presented. If you have not contributed to this object the present year, will you not now bring your gift? If you have already done something, can you not do still more?

The field is the world; and men are perishing for lack of vision. Has heaven endowed you with a bountiful profusion of this world's goods? then will you not, like some of your brethren who have the best means of knowing the merits of the cause, help on the enterprise with your donation of \$100, or \$50, or \$10? If you cannot do so much, will you not constitute yourself a life director of the Society by a contribution of \$50, or a life member by \$20? If already a member, will you not add \$30, and become a director? At least, will you not do what you are able? A man is accepted according to what he hath; and not according to what he hath not. Will you not endeavor to induce others to enter with you into this heavenly work?

Will not students in theological seminaries, colleges, and academies, constitute their officers; teachers and pupils in Sabbath schools, their superintendents; and ladies, their pastors, or other esteemed individuals, life directors or life members? And will not all remit their donations, whether great or small, as soon as possible; for millions are looking with anxious hope and anxiety to the Society, whose wants we cannot supply.

Let each individual, eagerly before the footstool of mercy, inquire, 'Lord what wilt thou have me to do?' In the approbation of Christ bestowed upon her who poured the box of ointment upon his head, we have the answer: 'She hath done what she could.'

By

NEW ENGLAND SPECTATOR.

"After all, Mr. D. your theory appears to be made up chiefly of *may-be*, and if you deny all the inferences we deduce from it, of what use is it?"

"It is of no use, except as an hypothesis, something that may be, to show that we can account for sin, without supposing it a means of good, and to make God sincere in his declarations, that he prefers the righteousness and salvation of the sinner, to his sin and destruction."

"If that is all, what need has there been of all this controversy?"

"The controversy has not been of my seeking," says Mr. D. "I have been charged with maintaining what I do not believe, and I have been called to defend myself."

Thus our readers see that the controversy has all been respecting mere suppositions, which may be, and probably are, all false. Why not then give up controversy, and let each man have the theory that will best satisfy his own mind.

Marietta College.

The Trustees of the Marietta Collegiate Institute and Western Teacher's Seminary, located in Washington county, Ohio, trusting in God and a benevolent community, have recently resolved to raise as soon as soon as possible, one hundred thousand dollars: fifty thousand of which to be expended in the erection of additional buildings, and fifty thousand to be invested as a permanent charitable fund, which is to be under the management of a board of overseers chosen by the four highest donors: the interest of which is to be expended in the education of indigent, pious, young men, of promising talents, for the gospel ministry. To aid in carrying their resolution into effect, the Trustees have employed as their agent, the Rev. Mr. Fisher of Ohio, who is now in this city.

Marietta, where the above Institution is located, contains about 2000 inhabitants. It is situated at the junction of the Great Muskingum with the Ohio river, and is scarcely surpassed for health and beauty by any town in the west. Here was made the first opening into that wide howling wilderness, by a few brave and undaunted spirits from New England—the worthy descendants of the pilgrims.—It is consequently the oldest town in the state, and is in every respect a most favorable location for a prominent institution of learning. To give it this prominence, and make it second to no College in the land, is the purpose and ardent wish of its friends. They believe that the wants of the west, which is rapidly increasing in population, require it. The Trustees, for the better security of the health of the students, and that they might bring down a liberal education within the reach of the poor, have connected with the Institution the *manual labor system* by which every scholar is required to labor, at least, three hours each day. The building they have erected is already filled with students, and as their place has become too straight for them, they now appeal to a generous public for means to enlarge it. Shall they be disappointed? We hear the respond from a thousand hearts, No.

New Movements.

By reference to our last page and to the notices

it will be seen that new movements are on foot, to hasten the abolition of slavery. We do not wish to be considered as making opposition the outset, but we must say, we are persuaded nothing will come out of them. Perhaps, however, this is not strictly correct, for they may tend to wake up public attention, and help forward the petitions to Congress for abolishing slavery in the District of Columbia. We say such associations cannot succeed, because they are based on no firm principles, and their reasons for such distinct organizations are not valid. If we understand them, they admit that the principles of the Anti-Slavery Society are correct, only they do not like some of the men and the measures. If these reasons are sufficient, why, they would not only forever preclude every northerner from joining the Colonization Society, but would make it the duty of all who are now members of it, to withdraw and form another association to colonize Africa. Are our friends aware of this inconsistency?

We have no doubt as to the final result of all these movements. All Christian friends will soon unite with the Anti-Slavery Society, and we shall all move on harmoniously together.

For the N. E. Spectator.

Flight of Time.

READER, Time is fast-waiting us on to eternity. A few years, perhaps a few days, and the places which now know us will know us no more forever. Look around and see if among some, who were at the beginning of this year in health and active life, whose prospects for continuance were the same as yours, but who have paid the last debt of nature, whose bodies are moulder in the dust. Think then of the goodness of God in prolonging your life, and giving you an opportunity to extend your influence and usefulness in this 'vale of tears,' while to others, he has in his infinite wisdom, seen fit to assign the place for all living—the silent tomb.

It is important, then, that we should review the past, and wherein we have deviated from the sacred word of God, we should strive to live more in accordance with his divine directions, remembering that man is but of yesterday, and that the sentence may have gone forth, 'this year thou shalt die.' It is not improbable that many who shall read these few lines, will at the end of eighteen hundred and thirty five, be laid by the side of those who

With things of earth, and to this world have had a long—last adieu.

If then our earthly probation is uncertain, and we are left, while many of our friends have been summed into eternity, how important it is that we should be prepared for all the vicissitudes of this changing world. If we find we have neglected duty—misspent our time—disregarded the house of God—failed to visit the sick—slighted the study of the Bible—omitted secret devotion, or any other duty enjoined upon us in the inspired volume, let us strive to improve the present, and make reparation for the past by giving heed to those things which pertain to our everlasting peace, before they are forever hid from our eyes. Who will not say, when he has reflected on these things that,

'Time is winging us away'

To our eternal home:

Life is but a winter's day

A journey to the tomb:

But the Christian shall enjoy

Health and beauty, soon above

Far beyond the world's alloy

Secure in Jesus' love.'

H.

GENERAL INTELLIGENCE.

Religious.

The increase of convents, both male and female, in our country, is pregnant with personal and social corruption, and with all national evils.

Besides, nothing is more delusive than the opinions which are generally formed upon the character and doings of these institutions. They are represented as places of austerity, religious duties, self-denial, and seclusion from the world; and to look at the nuns through their grating, or to see them openly, as they appear in form before the public, a person might be induced to believe that she is for her goodness, benevolence and piety.

From Lord Melbourne's private Secretary.—We

have authority to declare, once for all, that any

report which may have gone abroad to the effect

that Lord Melbourne either resigned his office, or

expressed any unwillingness to continue to hold it, or stated that the cabinet must break up of itself either before or soon after the opening of Parliament, or gave any advice with respect to his

successor, are FALSE, UNFOUNDED, and CONTRARY

TO THE FACT.—*London Times.*

The Wellington Ministry.

not I trust, be unacceptable to the readers of your interesting paper.

THE BIBLE.

The Bible is an invaluable treasure: a volume more precious than rubies; the repository of all that can enlighten the understanding, comfort the heart, and elevate the affections. It opens to us sources of pure and unalloyed felicity; it is the fountain of faith, of hope, of charity, of every holy principle and noble virtue. It gilds the dark vale of tears with the beams of celestial peace and sacred joy; it infuses into the bitter cup of adversity, unutterable consolation, and presents to the enraptured vision of the poor and friendless sufferer, the radiant mansions of immortal fruition.

Brookfield, Dec. 19, 1834. N.

CHILD'S BOOK ON IMPERFECTNESS; Illustrated with engravings. pp. 110. 16mo. By CHARLES A. GOODRICH. Boston, Mr. Pierce.

This is the best temperance book for children we have seen. There are thirty temperance stories in it, many of which are new, and all written in a chaste, child-like style. As a specimen, we extract the following—

Cost of Rum and Tobacco.

"Will you please to buy me a pair of shoes to go to the Sabbath school?" said a bright looking little girl to her father. The father took a shilling from his pocket, and, showing it to the child, answered, 'that is all the money I have in the world! When I get money enough, my dear, I will buy a pair.'

He sat awhile puffing his cigar, and then calling to a little ragged, barefooted boy, told him to take the money and go to the shop, and get some rum and a little piece of tobacco. The mother cast at him a look of reproach, not unmixed with sorrow, and the little girl sprung from her chair: 'O father, I thought you were going to save that to buy my shoes. I will bring you a tumbler of water, and mother says that is what God made for us to drink.' Your mother is always filling your head with her notions,' said her father, pushing the child from him. John soon returned with the tobacco and rum, and Mr.—took a glass, before setting down to their coarse and scanty dinner. He diluted a small portion, and presented it to the lips of the babe. The mother uttered 'don't Mr.—', in a low voice, as if fearful the older children would observe, and turned the child away. Mr.—threw the contents of the tumbler in the well-scoured floo, muttering at the same time, something about her foolish whims; and then added in a louder voice, 'I see how it is; the children will be taught to despise me, in my own house.'

"No, husband," said the wife, mildly; "they will always be taught by me, to love and respect you; but I know, were you to reflect a moment, you would be loth to create in your children an appetite for rum."

Let us say no more at present; I know you regret as much as I do, the dangerous habit you have acquired, and I trust you will yet have resolution to leave it off." Mr.—looked round on his neat but ill-furnished dwelling, and a tear started in his eye, as he looked at his pale, delicate wife.

"Hannah," said he, "you were never born

to live in such a house."

"I don't mind privations myself, husband; but for your sake, and the children's, I could wish we were differently situated.

Our poverty now prevents our associating with a class, in which I know you are qualified to shine, and in which, she added, with a timid smile, 'such habits are less common. Yes, and these unfortunate habits serve to keep us where we are. Will you pardon me, husband, if I give you an evidence of it? You know we have none of us been able to attend meeting this summer, for the want of suitable clothing. For the last two months, I have made a minute of the money John has carried to purchase spirit and tobacco. You would hardly have believed it, but it amounts to more than sufficient to purchase little Jane a bonnet, and a pair of shoes, and me a comfortable gown.'

"And you, Hannah, have been suffering

for the comforts of life, that I might indulge

these destructive habits. How could you be so cheerful and patient, all the time?"

The wife burst into tears.

Mr.—knew the character of his wife

too well, to suppose she desired any humiliations or confessions or promises on his part.

He said nothing of his future conduct; but he silently resolved, and that resolve was forever kept, that he would tamper no more with these pernicious stimulants. Theirs is now a lovely family, inhabiting a neat, tastefully-furnished dwelling, which he has purchased by his industry and frugality, and they are surrounded by all the comforts and little elegancies of life. Mr.—is now as much respected for his temperance, integrity, and sound understanding, as his wife is for her goodness, benevolence and piety.

Liverpool, Nov. 24.—A whole week has now elapsed since the Melbourne ministry was most abruptly dismissed by the king; yet, singular as it may appear, though the newspapers seem with speculations and reasonings on the subject, the world is just about as wise to-day, as it was last Monday, touching the proximate cause of the Royal Act. The *Spectator* of the 22d says,

"From all the information we can gather, by perusing the different versions given by our contemporaries, who are supposed to be in the confidence of the ousted ministers—or of those who hope to succeed them, we are led to conclude, either that the king acted upon a sudden impulse—a capricious resolve; or, that he merely seized what he considered a favorable opportunity of executing a plan previously determined on."

When the ministers delivered up their seals the king was very gracious to all of them except Lord Brougham, with whom the interview was brief and cold. To Lord Melbourne his majesty was particularly kind in his expressions.

It is important, then, that we should review the past, and wherein we have deviated from the sacred word of God, we should strive to live more in accordance with his divine directions, remembering that man is but of yesterday, and that the sentence may have gone forth, 'this year thou shalt die.'

It is not improbable that many who shall read these few lines, will at the end of eighteen hundred and thirty five, be laid by the side of those who

With things of earth, and to this world have had a long—last adieu.

If then our earthly probation is uncertain, and we are left, while many of our friends have been summed into eternity, how important it is that we should be prepared for all the vicissitudes of this changing world. If we find we have neglected duty—misspent our time—disregarded the house of God—failed to visit the sick—slighted the study of the Bible—omitted secret devotion, or any other duty enjoined upon us in the inspired volume, let us strive to improve the present, and make reparation for the past by giving heed to those things which pertain to our everlasting peace, before they are forever hid from our eyes. Who will not say, when he has reflected on these things that,

'Time is winging us away'

To our eternal home:

Life is but a winter's day

A journey to the tomb:

But the Christian shall enjoy

Health and beauty, soon above

Far beyond the world's alloy

Secure in Jesus' love.'

H.

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POETRY.

From the Observer.
On the death of a Wife, during the absence
of her Husband.

The man of God, from distant toil
To his sweet home drew nigh,
And kindling expectation rose
With brightness to his eye:—
But she, the sharer of his joy,
The solate of his care,—
Whose smiles of welcome woke his soul
To rapture; was not there,
He entered, and his darling boys
Came gathering to his side,—
Tears glittered on their cheeks of rose,—
Why were those tears undried?
And one, a stranger to its sire,
A new-born babe was there:
Its feeble wailing pierced his ear:—
Where was its mother?—where?

They told him, and he hastened down
To that oblivious cell,
From whence no tenant e'er returned,
Among mankind to dwell:—
And there the glory of his house,
A lifeless ruin lay,—
And bowing down, in bitter wo,
He kissed the unanswering clay.

But had not Faith and Hope been there,—
Whose strong, inspiring breath
Had bore that parted friend above
The agony of death,—
Had they not stood divinely near,
To yield a sure relief,
What else could hold the soul unwrecked
Amid that tide of grief? L. H. S.

SPECTATOR.

BOSTON, SATURDAY, DEC. 27, 1834.

Editorial Labors and Trials.

It may appear rather strange that we, so soon after entering on our editorial career, should speak of troubles; and find it necessary to make explanations. But such is the fact; and our apology will be seen in the sequel.

For the past week or two, we have had too much labor on our hands. Most of the time, the publisher has been absent, promoting the circulation of the paper; and as we have been unable to procure a clerk, we have had to be book-keeper, proof-reader, director, overseer of the paper, and editor. We have had our four columns of matter a day to furnish our compositors, and all the labor of writing, selecting, and preparing it. While we have been employed in other matters, the call has frequently been made, 'more copy,' when we had it not prepared. We set ourselves to work, writing with the greatest possible dispatch, handing the copy to the compositor as fast as written, without a revision; and the next we see of it, is in the proof. This we look over, chiefly to find the errors of the press, while the compositors are still calling out, 'more copy.' Our paper goes forth, and soon messages begin to come in; one accuses us of Garrisonism, and another of deserting the anti-slavery cause; and so of our theological views, &c. & c. Though we have the consolation of believing that we have done some good in awakening public attention to important subjects, yet we have fallen into some errors, which candor requires us to acknowledge. After the first of January, we hope to get our paper under more systematic regulations, and then to give our time wholly to our appropriate duties.

We will now pay a passing notice to some things which require correction and explanation. In our last paper, we stated that the ball, &c. of the Kueelandies to commemorate the birth of Thomas Paine was to be on Sunday evening. We think we are mistaken in this, though we have not yet heard so, and the notice may mean that preparations were then to be made on the Sabbath for an anniversary on another day. Even in that case, there is enough to shock every Christian, that such business should be transacted on the Sabbath. The notice of the proceedings on the Sabbath, Th. Paine, and the ball, were all spoken of in the same connection, and no other day but Sunday was mentioned; and the natural inference was, as every one will see by referring to the paragraph, that the whole was to take place on the Sabbath.

Again: because we said,—if we thought opposition to colonization was one of the necessary ingredients to being a member of the Anti-Slavery Society, we would abandon it forever;—we have been supposed to admit, that friendship to the Colonization Society and to the Anti-Slavery Society can co-exist. This is not our meaning. No real anti-slavery man can be a friend to the Colonization Society. We have hesitated about making this declaration, lest here too we may be misunderstood, and appear to be opposing that society. Such is not the fact. If any man is friendly to the Colonization Society, and at the same time sees nothing in the principles of the Anti-Slavery Society to which he cannot give his assent, we consider that as no obstacle to his joining the Anti-Slavery Society. We say again the best way to bring the Christian community on to anti-slavery ground,—as we trust will be done in a very short time, with the blessing of God,—is to say nothing of colonization, but simply to present before them the anti-slavery principles of the gospel: and when they become gospel abolitionists, they will of course abandon the Colonization Society. These anti-slavery principles of the gospel, we regard as more important than the principles of any Anti-Slavery Society. We believe these societies may be improved, that more of the gospel may be thrown into them.

Here again we have been misunderstood. We last week said, 'We wish to be considered as advocates of anti-slavery principles, not of the Anti-Slavery Society.' If we had read this sentence in a calm, cool state of feeling, we should not have said it. It does not express our meaning. When we wrote it, we had in our mind the impression of a large part of the Christian community, that the anti-slavery men are a sort of *oppositionists*. Our mind was on the first part of the sentence, and the last part was written merely to carry it out. The main idea was, we will be guided by Christian anti-slavery principles, and if the Anti-Slavery Society, you appear to suppose, is not guided by such principles, let it go; we love the principles more than the society. This is not saying the society is not guided by such principles, for we believe it is; and if we thought otherwise, we would not belong to it. We do not wish to be considered the organ of any particular society, so much as of correct principles. Is there any thing in this which intimates that the society is not governed by such principles? We might make a similar remark respecting the Bible or any other benevolent society, and we would think of charging us with in-

consistency.

Mr. EDITOR.—Your remarks in the Spectator of Dec 10th on happiness as the spring of voluntary action I read with interest, and think I understand the sentiment you intended to advocate. Still, as some others with whom I have conversed received a different impression from your remarks from what I did, and thought you meant to advance the opinion that self-interest is the ultimate motive of action. I wish to inquire whether you meant to say any more than is implied in the following extract from Dr. Hopkins's Essay on the Nature of Holiness.—Speaking of self love or desire of happiness he says:

'It is essential to all moral agents being implied in every act of will. Without it we could have no choice or power of will, we could neither love nor hate, choose nor refuse. It is common to all moral agents, holy and sinful, and is essential to every act both of sin and holiness. It is properly a natural capacity, as much so as the faculty of understanding or power of will. It is therefore in itself neither sinful nor holy; but a foundation or capacity for either. Should this cease in angels or devils, they would no longer be holy or sinful.'—p. 19.

Yours, W.

We see no objection to Hopkin's statement, but we like our scriptural statement better, because it is plainer, more easily understood, and expresses the doctrine more clearly. If any one does not believe our statement, why, he does not believe the Bible, that is all. This point is not disputable, except with an infidel.

Here is another:

Mr. EDITOR.—In perusing the columns of the New England Spectator last week, I noticed one of its communications signed *T. of L.* That portion of this article which seems most desperate is, where he says 'the Boston Recorder, and other religious papers have done more to retard the cause of emancipation, and prolong the reign of slavery, than the devil has done by mobs, and threats, and brickbats.' (1) To say the least, I should infer from this allusion to the Recorder, that *T. of L.* considered that paper as exerting a very wicked influence, and ought to be ranked only with such as would countenance mobs, and best serve the devil. This he would have the public believe, for the fact that he caused it to be published proves it; consequently, *T. of L.* would have it understood that when subscribers of the Recorder, we were doing no less than supporting, by money and influence, the cause of the devil. Now, Mr. Editor, if *T. of L.* views the Recorder in this light, and he is any way the standard for anti-slavery folks to aim at, then I say, deliver me from such company. (2)

I feel it no less than my duty, as a subscriber

of the Recorder, and also of the Spectator, and a

supporter in the cause of emancipation, (but no

Garrisonite) to say, with your liberty, through

your valuable paper, that *T. of L.* has caused to be published as above mentioned, that which he

did not prove, and is not true. (3) Yours, F.

NEW ENGLAND SPECTATOR.

COMMUNICATED.

From the Ladies Magazine.

Convents are increasing.

Yes—convents are increasing, and they will increase rapidly unless the protestants exert themselves to establish permanent female seminaries. These seminaries must be endowed either by private individuals or by legislative aid. Is it proper to think that the latter will ever be obtained? Because Americans never have devoted a dollar, by public appropriation, for the improvement of the female mind, must we conclude that the sex are always to be neglected? We do not believe this; there are influences now in operation throughout our land, which must lead protestants to make serious efforts for a better system of female education; these efforts, and the consequent improvements, will show the necessity for greater exertions; the impolicy, as well as injustice, which has hitherto doomed the female intellect to ignorance and degradation, will be felt; men will understand that, in denying to woman instruction, they have been perpetuating their own bondage to ignorance, for it is the law of nature, that the child follows the condition of its mother. While she is the being only of sense and fancy, governed by passion and caprice, as she must be while her powers of reason and judgment are uncultivated, it is folly to expect that the intellect of her sons will be fully developed and skilfully trained.

Those who do not read a religious paper will usually talk of a want of money; but except in a few rare cases, money is not so much needed as a taste for reading, a love for religion, and a knowledge of the value of a paper to a family.

To remedy these, I often preached on the necessity of religious intelligence, and how this was secured by a periodical. The same thing was urged on the young, both in public and private. In pastoral visitation the family reading was a matter of discussion, and in this way a paper was often added. In the pulpit, and everywhere, I have always contended that good men should at least put heaven on a par with earth. If a man takes a political paper, he should not also take a religious paper. Persons removing into the place, commencing house-keeping or making a profession of religion, have been urged, the next thing after the Bible, and family worship, to have a religious paper. Persons were appointed in different parts of the congregation to call on the people, and urge them either separately or jointly to take a paper. A plan was at one time suggested to raise a fund in the wealthy part of the church to supply the poor with a paper. Seeing that they who read a paper five years, become another order of Christians, I have kept my eye on the subject and pressed it on the people, as often as prudence would permit. I feel confident, from actual experience, that he who would raise his people, can spend a part of his time better, than pleading the cause of religious periodicals.

In Jour.

Premium of \$200 for four Short Tracts.

Benevolent individuals having placed at the disposal of the EXECUTIVE COMMITTEE of the AMERICAN TRACT SOCIETY the sum of Two Hundred Dollars, that amount is hereby offered in four premiums of Fifty Dollars each, for the four approved Tracts, not exceeding four, or at most eight pages each, (or 12 pages, if a narrative,) which shall be best adapted to interest the great mass of readers, and guide them individually to Christ, and for general distribution as an introduction and auxiliary to faithful Christian effort and prayer for the salvation of men.

Committee of award, Rev. Thomas De Witt, D. D. and Rev. William R. Williams, of New-York; and Rev. Benjamin C. Cutler, of Brooklyn. The manuscripts connected with the Middlesex Union Association, to be as desired for publication; and to be transmitted (post paid) to WILLIAM A. HALLOCK, Corresponding Secretary, No. 150 Nassau-street, New-York, on or before the Society's ensuing anniversary, May 13, 1835.

The calls on the Society's Depository indicate that there is a prevailing demand for short Tracts; so simple in their style as to be adapted to all classes of readers; so attractive in their titles and structure, that they will be read; and at the same time so awakening and clear in their exhibition of truth as to be adapted to lead the signer directly to Christ.

Hundreds, if not thousands of Christians are awake to the duty of laboring for the souls of men in connection with Tract distribution, who especially wish such Tracts as an introduction and auxiliary to their efforts.

And it is believed that many pastors of churches and others in our favored country, whose labors God has blessed in the outpouring of the Spirit, and who have been accustomed to direct the minds of those under the strivings and teaching of that blessed Agent, are admirably qualified, with Divine aid, to write Tracts adapted to the necessities of our fellow-men. Many have been made acquainted with facts in the religious history of individuals, which, embodied in a narrative, might be of unspeakable benefit to others.

Any method possible whereby such writers can, with equal sacrifice, accomplish greater good? Of a short, interesting, and effective Tract, it may be expected that from 50,000 to 100,000 copies will be circulated by the Society in a single year.

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